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strument of evil and oppression in the wicked hands of wily and heartless diplomats. It was like casting pearls before swine. Lord Castlereagh for England said, "The mind of the Emperor is not completely sound." Mitternich of Austria responded, "It is verbiage."

They knew only the selfish and self seeking diplomacy that great nations are to thrive, not by trade and manufacture; not by liberal arts, but by conquest and spoils torn from weak and small States. Their international morals and courtesy directed, that any nation which has the physical power may despoil any other nation, or annex it in part, or in whole, to itself, and that all other Christian nations should look on this cruel robbery without a word of disapproval hoping soon for a like opportunity of unmolested plunder.

There was no golden rule, no ten commandments in this diplomacy. The Emperor might as well have pleaded the binding force and sweet reasonableness of the precepts of Holy Writ to highwaymen at the moment of conquest as to offer the Holy Alliance to this generation of statesmen whose code was might, no matter about right. Surely it was "to the Greeks foolishness."

It is indeed passing strange how such a degraded standard of international morals has survived during so many Christian centuries of the golden rule and of high social and personal ethics taught and practised among men.

As we have said the Holy Alliance so pure, perfect and advanced in its conception was turned against the liberties of the world. It was constructed as an ark of safety to nations, and became in evil hands an engine of destruction. It is nothing against its character. Wicked men before and since have distorted the text of the Holy Bible to justify slavery, vice and martyrdom, and it teaches nothing of the sort.

C. A. Fyffe who is an excellent authority of recent date says in his History of Modern Europe, vol. 2, p. 65: "Such was the history of the Treaty of Holy Alliance, of which, it may be safely said no single person connected with it, except the Czar and the King of Prussia, thought without a smile.

"The common belief that this treaty formed the basis of a great monarchical combination against liberal principles is erroneous, for in the first place, no such combination existed until 1818; and in the second place the Czar, who was the author of the Treaty, was at this time the zealous friend of Liberalism both in his own and in other countries."

God has given to us in the history of the Holy Alliance a lesson that not the combined will of the most powerful potentates can force the slow and patient growth and ripening of His truth in the hearts of humanity. It is very important what leaders of the people think and feel, it is vastly more important what the people themselves think and feel and therefore demand as their right.

The Holy Alliance was not in vain, it was too far in advance for the grovelling march of humanity, but there it will remain forever as a light beckoning the tardy steps of the race forward towards its lofty ideal.

And as we, and every peace congress, call to mind what might have been if the world had been good enough, I am sure that neither we nor they can forget a greater event when the Divine Master stood on the brow of Olivet and looked over the metropolis of his nation, the type of our race, containing within its midst the temple

of the Living God, and thought upon the light and truth which had concentrated and focused there during twenty centuries and "wept over it," saying, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes."

The Jews were blind and recreant, but the eternal truth of Christianity extends with growing power through every century.

The Holy Alliance failed, but it is alive forever more, and the cause is extending by all the commerce of the world, by all the march of civilization, by the very invention of cruel instruments of death, by the ever abounding love of Christ manifest more and more in the earth.

"Truth crushed to earth shall rise again."

The educational influences during the past three-fourths of a century have awakened the people to the vital importance of the cause of peace. The people who a century ago were the unthinking masses—"mortal men food for powder," hurled by one absolute monarch against like masses in command of another monarch to satisfy some petty jealousy or spite, are becoming the rulers themselves. Government is more and more of the people, by the people and for the people. The people see every year more clearly the folly and wickedness of war which only exhibits sheer power, and never the right or wrong of any cause.

Let us note then the contrast between the force of the Holy Alliance and the Peace Congress of 1893. The last is by the people, it has no kingly head, its influence reaches the people of every Christian land. It is the culmination of many previous ones like it, educating the people as to their true and highest national duties and personal rights. England and the United States are contemplating an agreement for perpetual Arbitration, because it is in the air and the people are ready and want it and public opinion will support and demand it.

Commerce and international comity like shuttles, fibre by fibre, link States in holy bonds. The dreadful engines of war constantly more terrible by their terror raise ever the thoughts and questions of a better way of justice.

This popular influence cannot be perverted by wicked, selfish diplomats; it has come to stay and to extend and to hasten forward

"The Parliament of Man, the Federation of the World."

It is the dream of those noble spirits who produced the Holy Alliance but only to be realized by the culture, purification and education of the whole people and the ushering in step by step of "Peace on earth and good will to men."

Providence, R.I.

PEACE SOCIETIES IN THE PUBLIC SCHOOLS.

BY PROFESSOR G. W. HOSS.

All great changes in public opinion or public action have, as a rule, been preceded by long periods of education. This education may not have been through the formal channel of the school, but rather the less formal one of the press, the pulpit, the platform, the town meeting, or private talk working on public sentiment like leaven in the meal till all was changed.

Though the instruments be very diverse, the product is

substantially the same, namely, the information of the people, the education of public opinion.

While all these agencies have been effective, and are still effective, happily in these modern times one of the most effective is the public school. Schools in general have two elements of efficiency above any other agency, namely, (1) their business is professedly and ostensibly educational; (2) they deal with the young. The public school has an element of efficiency above the private or parochial school, namely, its creation and administration by the State. This admits of authoritative action through law, hence uniformity. This gives opportunity to reach large bodies, cities, countries, States, and hence mould or educate opinion by the wholesale. Consequent upon this, it is almost an educational axiom to say, *what you want to appear in the life of a nation, put into the school of that nation.*

The above true, the adoption of our caption is a legitimate sequence, namely, Peace Societies in the Public Schools.

As to the details of accomplishing this work, it is not the purpose of this paper to speak. It may, however, be said that there are two constitutions favorable, namely, schools require much training from the pupils in recitation and speaking; (2) pupils are fond of organization. Peace Societies will give training in recitation and speaking, also in business forms and in parliamentary law.

II. After some experimental work in the above line, it may be found desirable and practicable to go forward to direct teaching. This would consist in general in showing the horrors, wickedness and waste of war, also, the blessings, economy and safety of peace. We have a happy precedent for this in the temperance cause, namely, giving direct instruction on the evil effects of alcohol in the human system. In a large number of States such instruction is required by law, thus a large body of the youth of the land is led up the inclined plane of education to a height that will enable them to intelligently and persistently oppose the liquor traffic. By parity of reasoning we have just grounds of hope for like results against war and in behalf of peace. Hence let us move along this line.

When a generation of youth shall be educated to thoroughly hate war, and as thoroughly love peace, a long stride will have been taken toward the reduction of all military preparations; — as naval and military academies, standing armies, military departments in Christian (!) colleges and, most of all, a reduction of the military spirit among the people and in public officials.

Let us strive for peace by all legitimate means, including this new means, the *Public Schools.*

WICHITA, KAN.

THE IMPORTANCE OF INCREASING PUBLIC SENTIMENT IN FAVOR OF ARBITRATION.

BY PRESIDENT S. W. BOARDMAN, D.D.

Whatever appeals are made to rulers and legislators, it is important to sustain these efforts by constant additions of strength to the public opinion in its favor. Governments are, in the end, shaped and controlled by their subjects. The general sentiment of the Christian world is in favor of peace as it is of temperance, but that sentiment is as yet very far from exercising the public control which it ought, and which it is destined to exercise.

It needs to be drawn out, expanded, formulated. Let all religious bodies, and all other bodies that will pass resolutions in favor of peace and arbitration. Some will say these are entirely harmless and entirely useless. But that is a great mistake. They do tend to strengthen right public sentiment. The body is afterward on record; and may be more readily led to right action. Such forces are cumulative. The war spirit is largely a matter of excitement, of passion, of pride, of selfishness. Hereafter there will always be found in legislative and executive councils a few, at least, who will plead for deliberation, candor, justice, arbitration.

If in the storm of public passion and enthusiasm, these men can bring forward the official action of the great religious bodies of the nation, commanding and pleading for arbitration, it will have its effect. It will lead to the second thought, to deliberation, to candor, and possibly to a peaceful solution of the difficulty. Most Christian people believe that physical force has its place in every sphere of human government; in the family, in the State, and in international affairs; but they believe also that in each of these spheres it should be in strict subordination to reason, to justice, to conscience and to law.

By appointment, I met Governor William H. Seward, who was my neighbor in Auburn, New York, for an hour's conference in regard to arbitration, soon after his retirement from official life.

He said that he had always favored arbitration in his own private affairs, in his counsels to his clients and friends, and in international relations. It is well known that the illustrious statesman was not lacking in patriotism, in lofty self-assertion for America during the eight years in which he held the port-folio of State, nor in firmness and resolution at all times. Yet he assured me that he did what he could to prepare the way for the Geneva Arbitration after the war; and that at the commencement of the war he held back the government from instituting the use of force, "knowing that whichever side first took the sword would perish by the sword." Mr. Blaine, as is well known, though equally bold and persistent in the assertion and maintenance of the claims of America, was also equally pronounced, and probably more active, in endeavors to promote international arbitration as the established policy of nations.

It is appropriate that these great names should be recalled with affectionate reverence and gratitude for their good work in behalf of our cause. The Congress of American Republics, called together by the long persisted in efforts of Mr. Blaine, and presided over by him, three years ago, will, I believe, mark an era in the history of international relations; and we may now and here well lay the laurel and the olive branch entwined as a wreath upon his recently made grave.

Yet not so much to public leaders as to the masses of the people are we to look for that power behind the throne which shall yet command and enforce arbitration.

About fifty years ago Rev. Thomas A. Merrill of Middlebury, Vermont, the valedictorian at Dartmouth College, of the class which contained Daniel Webster, Thomas H. Palmer of Pittsford, a retired Philadelphia publisher, Deacon Simeon Gilbert, and my honored father with others, began to do what they could to promote the cause of peace. They read and circulated extensively the publications of the American Peace Society, and other similar publications. They lectured, and secured